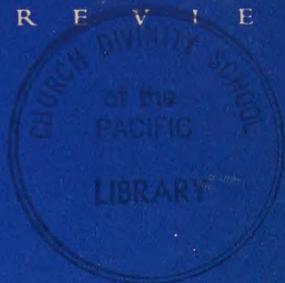


THE EXPOSITOR

ND · HOMILETIC · REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS

NEW CHAPEL at the
Marine Corps Base
Quantico, Virginia.
Architects Murphy &
Locraft, Washington
D.C., designers; Ov-
erly Manufacturing
Company, Greens-
burg, Pennsylvania
prefabricated the
chapel.

(See Page - 4)



LEVEL
ONE

Volume LX, Number 1

After Easter, Mother's Day,
Memorial Day, General

JANUARY, 1958

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The EXPOSITOR
and HOMILETIC REVIEW
A Journal of Practical Church Methods

A PRAYER FOR THE DAY

Almighty God, from whom we come, to whom we return, and in whose service we find our peace, we acknowledge Thee to be the Lord; and worship Thee as the Father everlasting.

As we begin our work this day, we would seek Thy guidance. Thou hast been our help in ages past, and art our hope for years to come.

Give us grace to be co-workers with Thee, and with one another, to help order our society after Thy Divine plan and purpose; to help establish our state and nation on right principles; and to help build a new and better world in which righteousness, justice, brotherhood, peace, and good will prevail.

Bless Thy servants who are entrusted with the responsibility of enacting new laws, statutes and judgments for the guidance of Thy people; and grant them wisdom and understanding for their task.

We thank Thee for those who have gone before, and whose memory is a benediction to us. Help us to carry on the work which they began so nobly.

Help us to dedicate ourselves anew to the DOING of Thy will that, having begun this day with Thee, we may walk by Thy guidance, and finish our task this day with Thee, to the honor and glory of Thy Name, through Jesus Christ our Lord. Amen.

* * * * *

This prayer was used to open the Session of the New York State Senate, in Albany, on Lincoln's Birthday.

•THE REV. HERBERT W. HAHN,
FIRST METHODIST CHURCH,
RAVENNA, NEW YORK.

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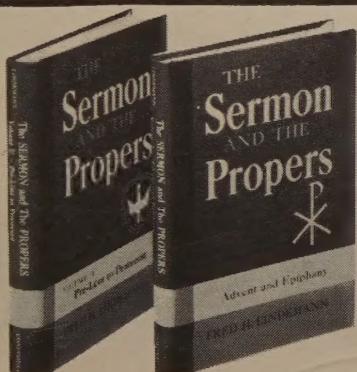
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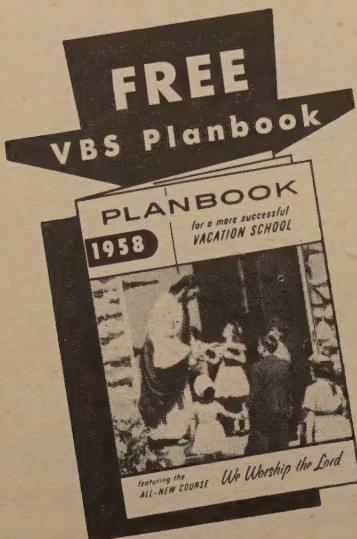
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Courage

Hope on! Though all seems lost
And storms beat high,
Have faith! Be still and know
That God is nigh.

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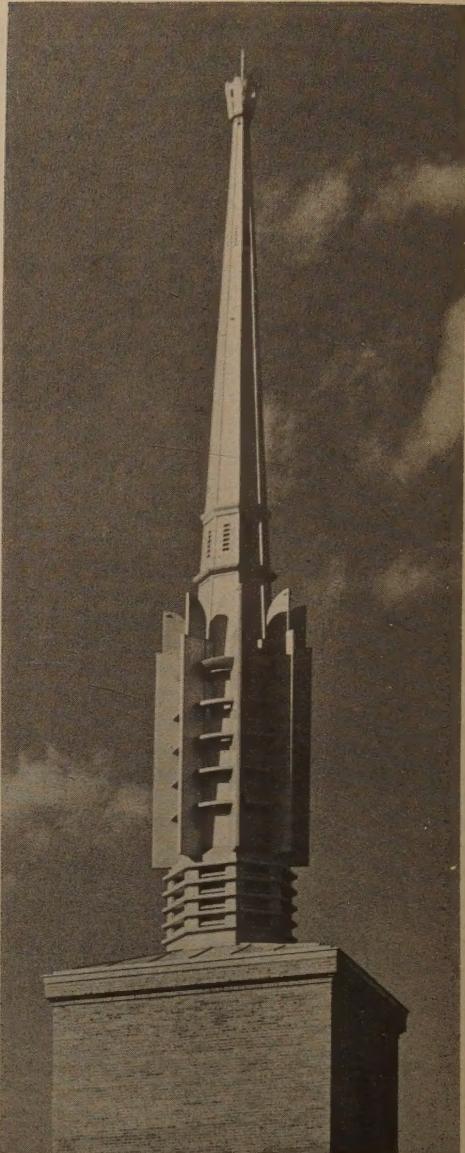
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STANDARD PUBLISHING, Cincinnati



THIS 70-foot contemporary spire adorns the new chapel at the Marine Corps base, Quantico, Virginia. Overly Manufacturing Company, Greensburg, Pennsylvania, completely prefabricated the spire of weather-resistant 1/8-gage aluminum which has an Alodine finish that effectively simulates the patina of antique copper. Prefabrication greatly reduces erection costs and insures a true, tight fit of joints. The Marine spire was designed by Architects Murphy and Locraft, Washington, D.C.

HEROES FAITH IN

PRAYER

C. IRVING BENSON

THANKSGIVING is the soul of religion, and I have never known a more devoutly thankful soul than Admiral Lord Mountevans, famous as "Evans of the Broke," who died recently.

Lord Mountevans, the last of that gallant company who accompanied Captain Scott to the heart of the Antarctic Plateau was a man of invincible faith, with a firm faith in prayer.

In 1902, Evans (as he was then) made his first trip to the Antarctic as second officer of the morning, which was sent on a relief expedition to Captain Scott in the Discovery.

He told me once how he was alone on watch aboard the *Morning* and there at midnight he said his Christmas prayers.

At the end of the famous First World War engagement, in which his destroyer Broke torpedoed two German destroyers and later rammed another, "Evans of the Broke" was asked by one of his officers if he wished to make any more signals.

"Yes," said Evans. "Make T. G." And when the officer asked what that meant Evans answered: "It means 'Thank God!'"

No man that I have ever known talked so much about, and believed so actively in, guardian angels. Shackleton also believed in angels, and so did the scientist, Alfred Russell Wallace.

When I lunched with Evans in London in 1939, he told me of his parting with Captain Scott, when they were 11,000 feet above the Great Ice Barrier on the lonely plateau that surrounds the South Pole.

Scott had told him that they could not all get to the Pole, and asked Evans if he thought he could make the return journey of 750 miles short-handed. Evans swallowed his disappointment and agreed to give up a man.

They struck camp and Evans' party made a short march with Scott's team to test whether they could manage with their increased load. Then the two teams halted and said goodbye.

Evans said: "Let's give them three cheers" - little knowing that those cheers breaking the great white silence were the last bit of appreciation Scott's party would ever hear.

While Evans and his men were on their return journey - having given their instruments to Scott's party - they found themselves right above the Shackleton Ice Falls - miles eastward of where they should have been.

It had taken them three days to march round and avoid these falls on the outward route.

The idea came to Evans that if they dared to take their lives in their hands and toboggan over the falls, they would save three days' marching and that amount of provisions.

In a life of many risks, that was the bravest thing he ever did. They came through in about 20 minutes, scared and bruised.

When I saw him last year in his flat behind the Albert Hall, he walked slowly and spoke softly, but he put in my hands the pennant from his sledge and talked of Scott, Shackleton, Wilson and all that gay company who will be remembered as long as the race endures.

Please, Preacher, BE KIND

To Your Hard-of-Hearing Listeners

Dorothy W. Perkins, Speech Therapist

OUR country can be proud of its large number of groups of people, banded together for the good they can do through cooperation. One of the outstanding among these groups is the *AMERICAN HEARING SOCIETY*, with central offices at 1800 H. Street, N.W., Washington, D.C. It is a non-profit organization with many branch societies, and its objectives are: *TO PREVENT DEAFNESS, CONSERVE HEARING, REHABILITATE THE DEAF*. The Association encourages research and is an excellent fact-finding and fact-publishing organization.

One of the important facts that it has uncovered, is that the United States has a 10% hearing loss throughout the nation. Since one person in ten is handicapped to some extent by loss of hearing, it is reasonable, is it not to presume that church congregations are handicapped to that extent or more? With the growing percentage of older people, who are more apt to have hearing losses, the percentage of hearing-handicapped may also be increasing.

To all these, communication becomes a special problem and as they lose out in communicating, they are apt to withdraw from social and religious groups. Their church services are, it seems, the last to be given up, perhaps through force of habit; but more likely because their need for their church and its spiritual nourishment and companionship is so great.

Their needs are the same as they always have been, plus the need of some special consideration. They need, as all people need, - especially children and older people - a feeling of *BELONGING*, to *LOVE* and *BE LOVED*, and a feeling of *CONTRIBUTING* to the *GROUPS* to

which they belong. We must remember -- hard-of-hearing people are just like others, except they don't hear as well.

BUT - even though they don't hear as well, they are still eager to interpret the spoken word, and there can be no doubt that ministers are just as eager to have their words become meaningful to all the people in their congregations.

However, to a great many people, the full appreciation of speech depends not only to listening to meaningful sequences of sound, but also observing meaningful sequences of speech motions, as well. If the speech sounds are given forth with adequate volume and resonance, are articulated well, and the speech motions can be clearly seen, most people, including the hard-of-hearing, can interpret the meaning.

All people could be helped with lip reading - sometimes called - speech reading - because speech is a whole - person process - and the deafened find it almost essential. Lip reading is used by the average person much more than he realizes and with training it can become a very valuable asset.

Training in lip reading could probably be called a mixture of art and science; no mystery or magic is included, but instead a knowledge of how speech sounds are made, and practice in the recognition of sequences of speech motions are used.

In good American speech we need to use thirty-nine speech sounds, but the speech motions used to make them are few, they fall into only eight classifications. For example, B, P, and M, are the only speech sounds made by closing the lips. For another, the TH sounds of which we have two: the voiced sound, vibrated by the vocal cords, and used as the first sound or motion in the word: *THESE*, and the

whispered sound used as the first sound in the word; *THUMB*, are the only ones produced with the tip of the tongue showing through closed teeth. It can be seen and easily recognized because nothing else is made like it. Lip reading is just that easy.

However, it IS necessary to SEE speech in order to read it and in order to be kind to our hard-of-hearing friends, we must let them *SEE OUR FACES* as we speak.

Ministers, I'm sure, all want to be kind and helpful, and to continue ministering to all their people; want to keep the hard-of-hearing within their groups, where they can find spiritual inspiration and companionship. In what ways can they make it easier? What can ministers do to help?

1. They can look directly at the audience with nothing to obscure the view. Even though a minister reads his sermon, he can practice EYE-CONTACT reading which he is sure to find rewarding. Since eye movements are so much faster than speech motions can possibly be, there is no need for eyes looking at the manuscript while speech sounds are being made. A quick glance can take in a phrase, or a complete thought, leaving the minister free to give the thought straight to the audience with satisfactory eye contacts. The manuscript 'has already had his careful attention; when he is before the people, it is their turn.

2. He can be sure that his speech sounds are correctly articulated, that his thoughts are well phrased and given forth in a natural tone. No lip reader enjoys over-articulated, "mouthing" speech.

3. The volume of his speech should be kept adequate throughout the thought. Often speakers start out with good volume, but seem to forget, that it is the breath they keep inside, that produces strong speech, and literally let their breath waste out with their words, until they have very little breath left to finish the sentence and since it can't be heard the meaning is lost.

4. The minister's face should be well lighted --- from within, of course --- but also with artificial light from without! Stage lights shine on, or light up, the faces of the actors, but how often pulpit lights focus only on the manuscript, leaving the minister's face in shadow, and often in a dark green shadow at that.

5. Remembering his deafened friends, he can be sure that his gestures are made

far enough from the front of his face that they do not obscure lip reading.

6. He can make sure that his pulpit is the right height, so that his face can be seen easily, and not so high that people have to make their necks uncomfortable in order to see him. A book shelf can help tall ministers.

7. When talking to the deafened, he can remember that *bearing aids* are AIDS, not the complete answer, they never eliminate the need for lip reading.

8. When the church bulletin is planned, Bible references could be listed and the deafened could read their own lessons. In such ways the minister can anticipate the needs of the hard-of-hearing and do for them what he would like to have done for him if he were hard-of-hearing.

A deafened, frustrated, discouraged older woman was in a strange city. On Sunday morning, she went into a beautiful church. She thought, "I may not be able to hear all the sermon, but I can be with other people who are worshipping, and I too can keep my thoughts on worthy things, I'll think only of the worthwhile and I shall be thankful, I'll use this hour worshipping."

She was seated well to the front of the church. When the minister stood, she felt fortunate for he was a big, tall man and she hoped that the volume of his speech would also be big! When he took his place at the pulpit, he was so high that she had to bend back her head to look at him and then she noticed that from where she was sitting, she was in direct line with a back window that all but silhouetted the preacher.

He turned on the pulpit light which lighted his manuscript but shaded his face and as he read he bent over, giving the congregation a good view of the top of his head and then she thought, "I never have been able to read speech from the top of a man's head, but maybe he'll speak loudly enough so that I can hear him. She turned her hearing aid up and when he started to read she heard him; he began in a full, resonant voice, but by the time he was at the end of his sentence she couldn't hear a word, so lost the meaning. She continued to watch, but only to find that this petering out, at the end of each sentence, to be a habit and it was most annoying.

He seldom looked up from his manu-

script, and even when he did he didn't contact the people, he didn't take time for that, he jerked his head up, seemed barely to focus his eyes on a spot on the back wall, just above the people's heads, and jerked back again with no pause, and went on reading. "Goody, he made it, he didn't lose his place," she thought. Having been a teacher she also thought, "Sometime, some place, a teacher has told him that he mustn't keep his eyes glued on the book, but didn't explain to him why he shouldn't, nor what to do with his eyes when he is free from his reading. Can it be possible that they don't teach eye-contact reading in a minister's training?"

She left the church more discouraged than when she entered. As she walked down the street, she thought, "I'm sure he didn't want to do that to me, he didn't mean to be unkind. He doesn't understand about deaf people. Somebody ought to --- write an article for ministers, telling them of our special needs. I wonder if I should ask someone at the American Hearing Society to do it? I know what I'll do, I'll suggest it to my *LIP READING TEACHER*, she understands our problems.

Workers in the field of speech and hearing are often accused of writing only for other educators within the field or for the deafened or speech defectives, but today I'm writing to you, to try and give you the point of view of the deafened, because I know that you want to be kind.

YOU WILL BE WHAT YOU WILL TO BE

If any man's will is to do His will, he shall know whether the teaching is from God, or whether I am speaking on my own authority. *JOHN 7:17 (RSV)*.

Most persons entering in upon the Christian life will experience a great urge towards real achievement. Under God, there is an excellent opportunity for each such person. It is of the utmost importance that a few facts be faced up to, with great earnestness:

1. He must have a transcendent desire to honor God with his life;
2. He must realize that to know God's will for his life is of prime importance;
3. He must be willing to become what God wills for him to be;
4. He must be willing to pay the price in heart-aches and sacrifice, if need be, in order to achieve the high purposes upon which his heart is set;
5. He must realize

that success is not measured by either the approval or disapproval of his fellowman, but according to that which God registers on his own soul. One such person can do much to change the world in which he lives. A considerable number of such persons can change the trend of world affairs. Having fixed these controlling ideas in his heart the following poem by Ella Wheeler Wilcox will serve to keep aglow the flame in his soul.

You will be what you will to be;
Let failure find its false content
In that poor word "environment,"
But spirit scorns it and is free.

It masters time and conquers space,
It cows that boastful trickster Chance,
And bids the tyrant Circumstance
Uncrown and fill a servant's place.

The human will, that force unseen,
The off-spring of a deathless soul,
Can hew the way to any goal,
Though walls of granite entervene.

Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands
The pow'rs are ready to obey.

YOUTH SPEAKS OUT ON HOME TOWNS

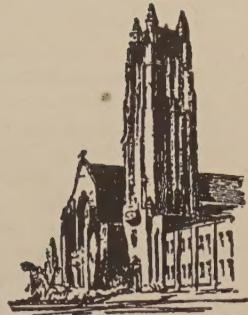
The "good old home town" can be improved, in the opinion of 550 South Dakota high school juniors, according to a U. P. report from Pierre, South Dakota, some months ago.

A community survey questionnaire was given to the students, who were a cross-section of the state's youth.

Most critical of their communities were students from the smaller towns. They deplored the lack of community co-operation and good recreational facilities. They also reported snobbishness, selfishness and racial intolerance as community weaknesses. Other criticisms: "Too many bars." "The men of distinction in our town indulge in too much liquor." "Lots of talk-no action." "Excess of money in the town treasury-not being used to better the ---" "Weak control over youth, but parents and businessmen still won't support worthwhile projects."

Most of the young people believed their schools' gymnasiums, faculties, courses of study and physical plants could be improved. The greatest wish of the youth of all communities was for swimming pools within easy distance.

THE CHURCH AT WORK



A STAR IN GOD'S WINDOW

It was an early spring evening during the First World war. A father and his four-year-old son were taking a leisurely stroll through a residential neighborhood.

As they walked by a darkened home, little Bobby noticed a service flag in the window - with a gold star on a field of white.

"What kind of flag is that, Daddy?" the lad inquired as he tugged at his father's coat sleeve.

"That star, Bobby, means that the people in that home have lost a son in the war. Their boy died fighting for our freedom."

His question answered, little Bobby was satisfied. Quietly he walked by his father's side as they continued down the street.

A few moments later - 'way off in the distance - over the chimney of a house almost a block away, a twinkling star appeared in the sky. It was the first star of the evening, and it engaged the attention of the wondering lad as he shuffled along the sidewalk.

Suddenly, as if struck by a new and momentous thought, the boy looked up at his father and asked: "Daddy, did God lose a son in the war?"

Momentarily at a loss for words, the father looked down at his son, laid a tender hand on his head, and smiled.

"Yes, Bobby, God did give up His Son. His Son died on a cross, so that you and I and Mother - and all people - might be free.

"I hope that as long as you live, you will always think of God's Son and what He did for us, every time you look at the star up there in His window."

His question answered, little Bobby was satisfied again. And he walked quietly by his father's side, as they continued on their homeward way.

And as the older man looked at the golden star shimmering in the distance, he

thought within himself:

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16).

REDEEMER RECORD, St. Paul.

AGED PEOPLE BETTER OFF IN PRIVATE QUARTERS

AGED People have better mental health, are more alert socially, less concerned with thoughts of death and less seclusive, if they live in their own private apartments, than if they are housed in homes for the aged.

This was found when residents of the two kinds of housing submitted to personality and intelligence tests. The research is reported in the Journal of the American Geriatrics Society by Dr. Samuel D. Shruti. (New York).

\$1595 For NEW CHURCH ORGAN Provided by Babysitting

Baby sitting was the chief source of revenue for a group of teen-agers who came from Milltown, Indiana, to buy an electric organ for their church, according to a report from Louisville, Ky. The pastor of the Milltown Christian Church, Rev. John Drollinger, said the class of ten young people had raised \$1595 from January to the close of July in order to purchase the organ for the church, with a membership of less than 100 persons.

GENERALLY those who believe that the world is growing better are those who are busy trying to make it grow better!

KNOW HOW TO LIVE ON LESS IS ADVISED

A top psychiatrist is quoted as saying "that modern happiness can be obtained in only one way -- *KNOW HOW TO LIVE ON LESS AND LIKE IT!*"

Dr. William C. Menninger, former head of the U. S. Army's neuropsychiatric services, declared:

"There are too many tensions in modern life. You must learn how to bear up under them--how to relax through hobbies, and interests other than work and worry.

"This knowledge may keep you sane when others are jumping out of windows.

Dr. Menninger, now general secretary of the Menninger Foundation, spoke at a meeting of the Indiana Mental Hygiene Society in Indianapolis.

PRIZES OFFERED FOR ESSAYS

Some years ago a major appliance manufacturer announced a \$2,000,000 "American Way of Life Contest" for the best essays on advantages of living in this country.

The Crosley Division of AVCO Manufacturing Corporation said that \$500,000 of the amount would go to churches and charities selected by local contest winners and many of the national winners. In the contest, 1001 entrants will win national awards ranging in value to \$10,000, and some 5000 Crosley dealers also will award local prizes. Contestants were asked to submit essays of 50 words or less on the topic, "What the American way of life means to me."

* * * * *

Many responsible citizens of this greatly blest country of ours would like to see a national contest on the subject, "What can I, an individual citizen, do to show my gratitude to God for the many blessings enjoyed by citizens of this land?"

Is it possible that the many thousands of young people, now losing their way through silly-show-off crime, in order to win notoriety and public attention, are unaware of their many blessings, because their parents are so engrossed in getting more and more money and things available in this blessed land of ours, that they are unaware of the fact that they are *CHILDREN OF GOD*, and here to learn how to discharge their duties, rather than acquiring more and more of this world's goods?

You and I have a duty to perform, in seeking out these people and helping each of them to see life as God taught us, through His Son, Jesus Christ!

JEWELS, NOT PORK, SHOULD BE RARE

Improperly cured or improperly cooked--meat may transmit harmful parasitic diseases, according to health officers, and we are cautioned against the use of inadequately prepared meat.

Pork and pork products, even when cured by salting, pickling or smoking, always should be cooked before eating. "Make mine rare," we are reminded, "is good-advice when applied to the selection of jewels, but unwise when applied to many other phases of life, such as prayer, attendance at worship services, help of any kind to our neighbor, and those in need of encouragement, fellowship and ordinary physical needs. In these areas let us strive to make it an every hour, every day, experience. In other words, let us make a habit of these precious privileges open to every human being, and the continuous practice of them will ward off many of the "parasitic mental problem" developments, commonly called juvenile delinquents.

Teen-Age Commandments

1. Stop and think before you drink.
2. Don't let your parents down, they brought you up.
3. Be humble enough to obey. You will be giving orders yourself someday.
4. At the first moment turn away from unclean thinking.
5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give Him back at least an hour.
8. Choose your companions carefully. You are what they are.
9. Avoid following the crowd. Be an engine, not a caboose.
10. Recall the original Ten Commandments.

— American Lutheran

\$40,000 Contest for CLERGYMEN

After more than forty years an agnostic, floundering in the mire of despair and failure in his search for 'SUCCESS,' Lou Austin found God the hard way. Then things changed. His years of fruitless struggle, and then the rich blessings that came to him, and the deep, fundamental truths he learned when he took God as his "Senior Partner" to guide his life, Lou Austin has now told in a book with the intriguing title: *YOU are Greater Than You Know.*

"God is your ever-present Partner," says Lou Austin, "and will work for your highest happiness if you yourself do not block His way," and to help others understand this partnership relationship with God, he is devoting much of his time and substantial resources.

He has established the Partnership Foundation to Promote the Partnership concept of man and Maker in the belief that tremendous results can be accomplished by directing the minds of young and old to the Presence of God within them.

The Partnership Foundation is now sponsoring a contest for clergymen to find ways to promote practice of the presence of God. The contest ends Christmas 1958. Over \$40,000 will be distributed in ten cash awards, the first prize being \$10,000.

All ministers interested in further information on the book, *You Are Greater Than You Know*, and about the contest should address their inquiry to:

The Partnership Foundation,
Capon Springs, West Virginia.

--From Christian Freedom Foundation
250 West 57th St., New York 19.
February 18, 1958.

PANEL URGES PARENTS TO SET AN EXAMPLE

A panel of speakers presented several suggestions to promote juvenile decency before a High School Community Association in a Buffalo, N.Y., suburb.

The Rev. R. H. Klenck, pastor of Cleveland Hill Evangelical U.B. Church, proposed that parents speak truthfully at all times to youth, accept the child as an individual without making unfavorable comparisons to others, and show appreciation, and give credit when a child tries to do the right thing.

Children's Court Judge Leon W. Paxon reported his experience showed young -

people ended in court as a result of a combination of factors, principally *INDIFFERENCE, REJECTION, lack of LOVE by parents, BROKEN HOMES and BAD COMPANIONS.*

He said truancy was involved in nearly every case and many of them had reading difficulties.

Sheriff Glasser said, "Parents need to develop in their children respect for law and order and for doing the right thing at all times." He continued, "Inadequate parents are involved in all youth delinquency. It will continue as long as the young are permitted to decide what to read, where to go and what to do solely on the basis of what their friends are doing."

In answer to a question, Sheriff Glasser said: "We are too lenient with some of our first offenders."

79,000,000 IN U.S. CONSIDER THEMSELVES PROTESTANTS

About 79,000,000 Americans consider themselves Protestants, 30,700,000 Catholics, and 3,900,000 Jewish. Some 1,500,000 profess some other religion and 3,200,000 have no religion. Only persons over 14-yrs. of age were considered, according to a Feb. 5, 1958.

These figures have been compiled by the U.S. Census Bureau on the basis of a nationwide sampling of 35,000 households last March. The question on religious affiliation will not be asked in the 1960 census because responses are mandatory and it is felt some people might object.

About 83% of the population polled in the south was Protestant, compared with 42% in the northeast and 69% in the north central region and in the west. In the northeast, persons who said they were Catholic comprised 45% of the population and constituted the largest religious group.

Masonry In the Light of the Bible

Concordia Publishing House

This 25-page, paper bound hand booklet, is designed to provide interested Christians an insight of the Bible passages presented in their relation to acceptance of the Masonic-teachings, necessary oaths of acceptance, and practice in daily life. The booklet may be ordered from the publisher,--

3558 South Jefferson Avenue
St. Louis 18, Missouri

at 20¢ a copy, attached to order.

Mother's Day Service

Prelude: My Mother's Bible.

Doxology:

Praise God from whom all blessings flow
Praise Him for mother's love we know
Praise Him for home and family

Our thanks we offer, Lord, to thee. Amen.

Invocation.

Hymn: "Faith of our Mothers."

Scripture: Proverbs 31:10-31.

Anthem: "The Sweetest Music."

Pastoral Prayer.

Reading: "A Mother to Her Son."

Prayer for Mothers.

Presentation of flowers to the oldest Mother in Church.

Solo: "Your Mother and Mine."

Offering, accompanied by cornet solo.

Hymn: "A Crown For Mother." (Tune, He Leadeth Me.)

Sermon: "Behold Thy Mother." John 19:27.

Duet: "As One Whom His Mother Comforteth."

Hymn: "Dear Mother, 'Tis for Thee." (Tune, God Save The King.)

Benediction.

Organ: "Home Sweet Home."

—D. S. Calkin

Faith Makes the Difference

(Memorial Day)

Organ: "A Cloister Scene"—Mason.

Invocation: "O send out Thy Light and Thy Truth, let them lead me; let them bring me into Thy holy hill and to Thy tabernacles."

Psa. 43.

Hymn: "God of Our Fathers."

Psalm: 118, responsively.

Hymn: "Lead Kindly Light . . ."

Scripture: Deut. 4:9.

Hymn: "America, the Beautiful . . ."

Meditation: Memories of America's Early Days.

What words frame themselves more suitably than the farewell words of Moses as he bade good-bye to his people, and sought to remind them of the blessings which they had enjoyed as a people at the hand of Jehovah? And as we ponder these words on this day, let us "keep our soul diligently, lest we forget" the early history of our country, and what the FIRST THINGS were in the aims and plans of the early settlers.

Sir Walter Scott wrote an interesting novel, called "Old Mortality." In it he describes a character who lived about the middle of the 18th century, who went about the country with an old horse and a kit of tools, searching out the graves of the old Covenanters who had died a martyr's death for their faith. There he would scrape the moss from the tombstones, and where the carvings had grown dim with wind and weather through the years, he would sharpen the lines with his chisel and hammer. Where there were no stones at all he

set one up, and it was said that not a single cemetery might be found in which his work had not been done. Perhaps there is a message in this for us today!

Memory is a precious thing, given to us by the Creator to enable us to recall events transpiring through the years, and build upon this memory something worthwhile, something helpful, essential and great. The loss of memory, or the "cracker-box" memory, are a liability to the individual,—the first a tragedy, the second a waste basket. Let us ask ourselves, Has America forgotten the price paid by its founders, for the things they believed essential in the life of mankind? Have we had our minds filled to the limit, with the creeds thrown at us today from a thousand sources that we can live without carrying responsibility? that we should "get" rather than "give" according to our God-given strength and abilities? that the government (the few assuming authority) can do all things for us?

Has America forgotten that "the government exists for the people?" that the people elect citizens from among their ranks to act for the people and for the good of all the people? Is it time that we have a "20th Century Old Mortality" who will scrape the moss off the stones of memory, so we can learn anew how and upon what foundation this nation was built?

Reverence for God and faith in His love, was the keystone of the lives and actions of our forefathers; have we forgotten this, or did we ever know it? Among the plain peoples who pioneered this great land, there was an abiding faith in the rule "That those who can, should" be responsible for the welfare of the group or community. In plain words, ability brought responsibility with it, they were twins, working for the general welfare. Propaganda, designed to take the minds of people off their responsibilities and needs, was not known. Citizens with faith and trust in Almighty God, knew whose leadership they followed in building for the present and a coming day; they were not led into dead-end streets by high-powered propagandists, paid out of their earnings through taxes, to divert their minds from pressing problems and responsibilities while the fates of whole groups, communities, or nations were being decided by a few who assumed that power.

In 1864, the peoples of this nation put this legend upon our coins, "In God, We Trust." In 1873 we placed the words on the obverse side: "E Pluribus Unum." Both of these were and are significant, because they indicated belief in a Supreme Being, and a recognition of the brotherhood of man. Since then some have made an effort to remove the first words from the coins, claiming that we have made them a travesty, through our neglect of God. Instead of removing the words, because we are neglecting God, why not return to the living, active faith of a former day, and elevate ourselves to the plane where we can accept the words "In God we trust" in all honesty and sincerity in our everyday lives.

Let Americans remember at all times, no matter how revolutionary our theories and propaganda may become, that the CENTRAL STAR OF THE HEAVENS, Almighty God, must be kept before our pilot's eye. Someone has said, we need the radicals to keep us aware of the things "that might be;" we need the conservatives to keep us

(See Page 26)

SERMONS



IS THE RESURRECTION STORY

W. P. HARES

TEXT: 1 Cor. 15:12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

IT IS remarkable that in this 19th century some of the old heresies of the early years of the Christian Faith, which we had thought had died and had been safely buried, have again come to life. There are those who today blatantly announce to the world that Jesus Christ did not rise from the dead; that the resurrection story as recorded in the four Gospels is a myth.

The Faith of the Universal Church is enshrined in her Creed, and day by day for nineteen hundred years the Church has proclaimed her belief that the Lord Jesus Christ was crucified, died, and was buried, and "on the third day he rose again from the dead."

Is the Resurrection Story a Myth?

Is the resurrection of Jesus Christ from the dead, as recorded in the four Gospels, a myth, as some assert today? Did he really rise from the dead, as the Church boldly asserts? Or did his apostles, putting their heads together to devise some plan to overcome the disaster of the crucifixion, death and burial of Jesus, their Lord, concoct the story of a resurrection, and then, brazenly, declare to the multitudes that Christ had risen from the dead, and was

alive for evermore? Is the resurrection an historical fact, or is it just a myth invented by the apostles? A pretty story, but not true?

I ask that question because there are men today who assert that "The Churches have based their Creed on a foundation that many educated people see to be false; that the account of the physical resurrection of Jesus Christ, as recorded in the four Gospels, was invented by the apostles to bolster up their preaching; and the clergy have gone on proclaiming as a fact, something which they knew to be only a myth."

Well! Well! Well! SO, FOR NINETEEN hundred years the clergy "have been shutting the doors of the Church to educated people, "because they have proclaimed the historic fact that their Lord DID verily and indeed rise from the dead, and is alive today and for evermore. In fact, as some of these objectors to the Church's doctrine of the resurrection claim, the clergy have been preaching what they know to be a lie, and have wilfully deceived millions of credulous people, who have foolishly believed their preaching and teaching. Well! Well!

According to these objectors, it boils down to this; that Christ did NOT rise from the dead; and that he wilfully raised false hopes in his followers by telling them that he WOULD rise from the dead on the third Day.

Was Jesus an Arch-Deceiver?

Was our Lord an arch-deceiver? Did he wilfully mislead his followers? If he was,

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then we must discard all his teaching about himself and about his atoning death; we also must refuse to believe all the precious promises he gave to his followers as recorded in the four Gospels.

I ask you to study carefully the records of the life and teaching of Jesus Christ, and then tell me: "Was he a liar, an archdeceiver; one who deliberately raised false hopes in the minds of his disciples? Was he such a man? Because, if he did NOT rise from the dead, then it is clear that he had deceived himself and his followers, and was most certainly not such an one as he had led the disciples to believe he was.

Let us examine some of the statements Jesus made about his death and resurrection. The first occasion when Jesus spoke of his death and resurrection is recorded in Matthew 16:21. "From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and the scribes, and killed, and on the third day be raised..." Mark also records this, Chap. 8:31, and adds: "He said this plainly." as also Luke 9:22.

The second occasion on which Christ spoke of his death and resurrection is recorded by three evangelists: "As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." Matt. 17:22-23, Mark 9:31.

The third occasion is also recorded by Matt. 20: 17-19, Mark 10:33-34, Luke 18:31. There were other occasions when our Lord told his disciples that he was to die in Jerusalem, but please notice that he always added that on the third day *he would rise again*. Then in Matthew 26:32, it is recorded that Jesus told the Twelve, "After I am raised up, I will go before you to Galilee."

In these several records we have our Lord's clear and unmistakable words: "They will put me to death, and on the third day I will rise again; and after I am raised up, I will go before you to Galilee."

Christ's Death and Resurrection

Our Lord was crucified on Friday; he died and was buried. Every year, on Good Friday, millions of devoted Christians celebrate that awesome tragedy. But what happened three days after? On that glad Easter Day Jesus rose, triumphant over death and the grave, as he had said he would, and those same millions of believ-

ers greet one another with the glad news: "Jesus Christ has risen today. Alleluia!"

Christ's Appearances

On that first Easter Day, Jesus showed himself alive to Peter, to Mary Magdalene, to the other women, to the two disciples on their way to Emmaus, to the ten apostles in the Upper Room.

It is noteworthy that not one of these individuals expected that the Lord would rise from the dead. They appear to have forgotten their Lord's promise entirely: "On the third day I will rise again." When the 'other women' told the Apostles that they had seen, spoken to, and had listened to the words of Christ, who had appeared to them, risen, living, glorified, the Apostles refused to believe their story, Luke records (24:11) that "Their words seemed to them an idle tale, and they did not believe them."

That same evening ten of the Apostles were gathered together in the Upper Room; disappointed, disillusioned, despairing men. When Christ died on the cross their hopes, centred in him, also died. Now they are assembled together, sad, ashamed, fearful, their Leader, their Teacher, their Lord, - as they thought, - dead and buried.

Turn to John 20:19-20. "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them, and said to them, Peace be unto you. When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord." That was the first of several appearances to the Apostles. Luke tells us, Acts 1:3, that "He, Jesus, shewed himself alive after his passion by many infallible proofs, appearing to them during forty days, and speaking of the kingdom of God."

Now turn to St. Paul's first Epistle to the Corinthians, chapter 15. Paul says: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures; that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the Twelve. Then he appeared to more than five hundred brethren at one time; most of them are still alive, though some have fallen asleep. Then he appeared to James, then to all the Apostles. Last of all, as to one untimely born, he appeared also to me."

Do you mean to tell me that all these men and women - there were five hundred

present at one appearance, - were all mistaken? When he appeared to the Ten in the Upper Room, he said; "Why are ye troubled? and why do questions rise in your hearts? See my hands and my feet, that is myself; handle me and see; for the Spirit has not flesh and bones as you see that I have."

During those forty days, Jesus commissioned his disciples to proclaim the glad news that he had risen from the dead, and on the Day of Pentecost, Peter, bold as a lion, stood before the great crowd and --- preached. Listen to him. "Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God with mighty works, and wonders and signs, which God did through him in your midst, as you yourselves know, this Jesus...you crucified and killed by the hands of lawless men. **BUT GOD RAISED HIM UP**, having loosed the pangs of death, because it was not possible for him to be held by it." On the next day Peter proclaimed the same message to another crowd; "You denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, **WHOM GOD RAISED FROM THE DEAD**. To this we are witnesses." Acts 3:14-15. Listen to him bearing the same witness to the rulers of the nation: "Jesu Christ of Nazareth, whom you crucified, **WHOM GOD RAISED FROM THE DEAD.**"

The resurrection of Jesus Christ from the dead was the core of all their preaching. It was Paul's message wherever he went. At Thessalonica "Paul went into the synagogue, as was his custom, and for three weeks he argued with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer, and to rise from the dead."

Glance through the Epistles, and you will find many, many references to the resurrection from the dead of Jesus Christ, and for 1900 years that has been the inspiring subject of every Christian preacher.

On that first Easter Day, the tomb in which the body of Jesus had been laid was **EMPTY**. The Apostles preached that it was empty because Jesus had been raised from the dead, and was gloriously alive. The Jews were furious and said he had not risen; but they failed to produce the dead body, and so confute the preaching of the Apostles. They did not, they could not produce the dead body, because there was no dead body to be produced, - for Christ had risen from the dead, as he said to John on the isle of Patmos: "Fear not, I am the first and the last, and the Liv-

ing One; I died, and behold, I am alive for evermore, and I have the keys of death and of Hades."

Let me conclude by reading what St. Paul has to say of the resurrection. 1 Cor. 15: 12-20. "Now if the rising of Christ from the dead is the very heart of our Message, how can some of you deny that there is any resurrection? If Christ is not risen then neither our preaching nor your faith has any meaning at all. Further it would mean that we are lying in our witness for God, for we have given our solemn testimony that He **DID** raise up Christ. And that is utterly false if it should be true that the dead do not, in fact, rise again! For if the dead do not rise neither did Christ rise, and if Christ did not rise your faith is --- futile and your sins have never been forgiven. Moreover those who have died believing in Christ are utterly dead and gone. Truely, if our faith in Christ were limited to this life only we should, of all mankind, be the most to be pitied! But the glorious fact is that Christ **DID** rise from the dead." (P. Phillips translation).

And finally, we have that glorious promise made by the **ONE WHO** cannot lie, nor deceive His followers: "Because I live, **YOU SHALL LIVE ALSO.**"

TREE LEAF USED TO HEAL WOUNDED REDS IN KOREA WAR

From "Somewhere in Korea" came the report, and relayed by the United Press Association, some months ago -- "There is \$1,000,000 growing on trees in Korea!"

At least that is what Maj. E. H. Anderson, Halifax, N.S., acting commanding officer of the 25th Canadian Field Ambulance believed.

Maj. Anderson said wounded North Koreans and Chinese were being brought into his field stations with a type of tree leaf on their injuries which seemed to have a healing power.

"I would like to get hold of that leaf," he said. "It's amazing - the wounds are always clean and sweet, under filthy bandages." "There's \$1,000,000 in it for a wise pharmacist," he added.

* * * * *

An illustration that Providence always provides what is necessary to overcome the wounds and handicaps that we humans inflict upon ourselves and others, if we exercise our faith in His love and concern for each and everyone of us. Also, the Major may be destined to bring the "Leaf" to this and other lands, so more and more sick and wounded may be healed.

THE LAWS OF REST AND WORSHIP

JOHN W. MCKELVEY

HOLYDAY INTO HOLIDAY

If ever a law appeared to be obsolete or an ideal seemed to have become a "*reductio ad absurdum*," the end-result would not be better demonstrated than in the current attitude of America toward the Fourth Commandment. What our fathers revered and cherished as a holy day we have managed, in our time, to transform with the magic of our Midas "touch" into a holiday. It is easy to see in this process that our generation has not only lost contact with the spiritual legacy of the past but also has determined to change the behavior patterns of the soul, regardless of the cost.

Strangely enough, if we are to begin to appreciate this Law of Sabbath rest and worship, we need to see its predominant place in the Bible, first of all, and beyond the pages of Holy Writ in the lives of the ancient Hebrew people. It bulked large in their thinking and it guided their habits and customs perhaps more than any other single commandment. Insofar as the Decalogue itself is concerned the Fourth Commandment ranks the most important, if importance is to be judged from verbal length. Its excessive length, due to the addition of numerous modifying clauses, is sufficient proof that the idea behind this Commandment was so central and urgent that men sought immediately to hedge it in and nullify its claim upon their habits and hearts. As it stands, therefore, in the Decalogue it betrays the same human tendency in ancient men to abrogate its insights as characterizes the efforts of many men today. The ancient world was by no means either complex nor industrial in nature, but ancient men were forever trying to ignore the Hand that made them and were selfishly at work to escape the restraints which the Sabbath Day placed upon them. Thus, even though this commandment alone out of the Ten is stated in positive terms, "Remember the Sabbath Day to keep it holy," it was found to be necessary to define its meaning with specific negatives: "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in

it thou shalt not do any work, thou, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates." The ban was complete, with one exception, namely the wife and mother: she was excused, naturally, to prepare and serve the Sunday dinner!

Though this exception tends to strike us as extremely naive, we must see that our Biblical ancestors took life so utterly in earnest that every task as well as every person was under the sovereignty of the Almighty, even to the last "jot and tittle." This Commandment, consequently, demanded their zealous attention, and they yielded themselves to its observance because of two principal reasons: its insights into the inherent values of both rest and of worship.

O SABBATH REST BY GALILEE

Almost in the same breath with which they laid down the specific injunctions regarding the keeping of the Lord's Day, they posited the reason for doing so: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." You may assert that the Genesis story of creation is entirely poetic and religious in character. Hence it is totally beside the point as the basis for argument from divine precedent. But you cannot argue that the concept behind the Genesis narrative is wrong. With insight of divine proportions this narrative sets forth a basic law of life, both physical and spiritual, the law of rest. We know it in the common proverb, "All work and no play makes Jack a dull boy," expressed in adult terminology, it might well read: "All exertion and no re-creation makes a man a cog in the wheel," or in the words of Edwin Markham, "a dumb, driven beast, brother to the ox."

We live, it is true, in an industrial age, and the nearest most of us get to the fruits of the soil is in tin cans or frozen food containers, which means that we have lost touch with the laws of rhythm as evidenced in the seasons with their seedtime and harvest. We think that because we drive power machines we have removed ourselves from

Methodist Church, Lansdowne, Penna.

the necessity of heeding the laws of rhythm, with their requirements for rest and re-creation. But in so thinking we forget that we ourselves are creatures subject to the frailties of life and the inescapable laws thereof.

When the Fourth Commandment, moreover, enjoined our observance of one day in seven as a day of rest, the idea behind it was fundamentally *REST*. I will not quarrel with play and many other forms of change as a means to relaxation and recreation. But I am inclined to think we have overworked the idea of recreation in connection with sabbath rest or, putting it the other way around, we have underestimated the role of rest, meaning "ceasing from labor and physical activity," thus allowing the mind and soul to catch up and tie together the wasted energies and the broken strands of life.

Certainly the restrictions which the ancient Jews placed on the sabbath were imposed with this thought in view, that men should relax, wait, listen, ponder, re-think, and with manifest dependence on the Unseen Ruler think God's thoughts after Him, and thus re-clothe themselves with human dignity and divine significance in order to do God's work with a will. It is not claiming too much, after all, to say that what is involved here is precisely what we need amidst the tensions and perplexities of our time, what Whittier has stressed so beautifully:

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love!

Drop Thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

MONDAY THROUGH FRIDAY

While the declared purpose of the Sabbath Day was to allow man a day of rest after six days of toil, there was another and deeper purpose, namely to provide man an unencumbered opportunity to worship the Lord who thus made heaven and earth. Whether they were consciously aware of this purpose, at least they were definitely serious in keeping this Sabbath Day holy and separate unto the Lord. And their zeal for the Sabbath, whether conscious or instinctive, underlies the survival of themselves as a people peculiar and chosen, as well as of their faith, exalted and monotheistic.

Elton Trueblood names three vital achievements as a result of the Fourth Commandment with its provision for worship of the Most High God. The first has already been hinted at when I referred to survival. More than we seem to have realized, public worship was and is a major instrument of cultural survival. In those ancient times when the worship of Israel's God as the One true God was a difficult and courageous act of faith, often performed at the hazard of one's life, it was imperative that men should declare their faith and that repeatedly, which means weekly, men should stand up and be counted. The price of our spiritual legacy was as steep as that! It goes without saying that if the legacy in things moral and spiritual is to come anywhere near being as priceless to us as it was to our Biblical fathers, we shall need to restore our modern week-end holiday to its potential and God-given prerogatives as a day for worship.

Closely tied in with the idea of the Sabbath as an instrument of cultural survival is the second achievement, the rise and importance of institutional religion. In Old Testament days it was the synagogue. Today it is the Church.

To be sure, the institution of both synagogue and church has been imperfect in its function as mediator, protector, guide, and shepherd of men's souls, but as one of our prayers so truly states the situation, "When we compare her with all human institutions, we rejoice, for there is none like her." Why? For the simple reason that "we remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted."

It is as foolhardy as dangerous for us to say with our modern gusto that now we have advanced so far in education and good manners that we can dispense with the inhibiting limitations of sabbath observance. As well then dispense with the compass and the complex array of scientific gadgets for finding our way over oceans and continents both by day and by night. If there is such a thing as "drift" when a great plane flies the airways or a great ship plies the waters of the seven seas, there is such a thing as "Soul-drift" on the part of man wending his way from earth to heaven. When it comes to man, he needs the church to keep him in the right path, to surround him in weakness with the faith of saints, and to commission him with hard tasks and noble undertakings, thus proving him and preparing him for his final glory.

(Over)

The third achievement wrought by the Fourth Commandment is the salvation of man from the errors and bonds of sin and death. By now we ought to know that we cannot live by bread alone, which means by the provisions, no matter how elaborate, of mere mind and matter. It hardly needs to be argued that the church has no corner on good people as such, or that there are sinners and hypocrites in the church. This, however, needs to be said: that the people in the church are aware that earth is not their dwelling-place, that life was meant for fairer dreams and brighter hopes and kindlier things, and they are determined to do something about it all, knowing that with God nothing is impossible, even the salvation of their souls.

MAKING NEW PEOPLE

W. FRANKLIN HARKEY

TEXT: Ephesians 2:15. "That He might create in Himself one new man in place of the two, so making peace."

FREQUENTLY we see business firms that advertise, "We make - so and so - as good as new." The Gospel does better than that. It makes the old man new, better than the old. The business firm takes the old and does the best it can to make it look like new. The hue and cry around the world is for new people. How people can become new is a question to which there are many answers being given. There are those who speak of new economic conditions, better education, better homes and house furnishings. All these have their values.

Certainly the world needs to be made over. But do we understand what kind of new order we want? Before the new order comes there is the need for new men. Stephan Leacock is reported to have said sometime before he died, "I am going to be a new man." His idea was that each person reconstruct himself. An authority that we quote often has said that of twenty one nations that are buried in the dust of oblivion, each died from internal moral weakness.

For all sorts and conditions of people this is the way the Apostle describes the mission of Jesus, "That He might create

in Himself one new man in place of the two, so making peace." Men have always talked about a new order, better conditions, but too often they have failed to see that a new world can come through new men only. To discover how we may have this new world is the purpose of the message.

Identifying the Old Man

Who is the old man? How can he be identified? There is no doubt but that the old man presents a problem. Men have always known that there was something wrong with the 'old man', as he is. The old man is the man of sin. What to do with him; how to make him behave has been the greatest problem of all. Undoubtedly what the Apostle meant was that the old order was built upon the old man.

There is common agreement that we face a moral and spiritual crisis in the world. It begins with the individual. In this crisis the seeds of a worse world or a better one are planted. Mankind has been pinning its hopes on human achievements. What is wrong with the world is what is wrong with the individual.

Insofar as diagnosing conditions is concerned the Bible states that man is a sinner. It states that the greatest men have been sinners, Moses, David, Solomon, and Isaiah. James asks, "Whence come wars?" Jeremiah says, "The heart is desperately wicked." This problem of evil is an old evil. Man has fallen short of what he should have done. There is a sense of rebellion against God. The evil man is at enmity against God. He needs a reconciliation. All along the centuries man has been asking the question. How can I be accepted of God?

How is the new man to be achieved? How can man be recreated? The learned ruler of the Jews asks the question: "How can a man be born when he is old?" The old man is the subject of spiritual change, and here is the message that Paul presents. Man can be changed by the power of God. In essence it is stated: "If any man be in Christ, he is a new creation: the old has passed away, behold the new has come."

A spiritual change is necessary. The new man comes through the power of the cross. Herein lies the remedy for man's sin. The cynic may say, "You can't change human nature. Life is like that." A change comes when man humbly accepts the cross

*The Third Presbyterian Church,
Washington, Pennsylvania*

as a means for his salvation. The cross of Christ is the propitiation for man's sin. Man apart from Christ is "without hope and without God in the world." But through Christ man comes to new life, a new birth, and all things become new.

The process of change then is realized through Jesus Christ. "In Him was light and the light was the life of men." In Christ the new order for the individual is established. Personal commitment to Christ brings the new man. The common basis of the change lies through repentance, John, the Baptizer, spoke to the multitude, "He that hath two coats let him impart to him that hath none;" to publicans, "Extort no more than that which is appointed you;" to soldiers, "Extort from no man by violence, neither accuse any one wrongfully: and be content with your wages."

The Promise in the New Man

It is not always easy to note the processes in the development of the new man. The processes in the development of a rose can be noted. A beautiful sunset is soon appreciated. A baby arrives in the home. It must be cared for and its development is rapid. The fact is that in ancient Ephesus men did experience a new birth. They became new men in Christ.

The task of the new man is to make a better community. It becomes men to put off 'the old man.' John Masefield put it concisely in his, *Everlasting Mercy*, as he pictures the drunkard, Saul Kane, coming to a new life. Here is the way Saul Kane expresses it:

"The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth."

of sin is death. Preach the East Wind of God's affliction, that whom he loveth He chasteneth. Preach the South Wind of temptation and danger. But most of all, Preach the West Wind. You are never really preaching until you're preaching the West Wind of God's mercy and pity and forgiveness."

IN LINE WITH GOD

TEXT: Job 42:10. "And the Lord restored the fortunes of Job, when he had prayed for his friends."

One of the best interpreters of the book of Job was the late Edward Howard Griggs. In one of his lectures, Dr. Griggs said, "Cosmic in its scope, eternal in its problem, universal in its humanity, the poem of Job is one of the greatest dramas of protest against the conventional world view in all literature." Then, in summing up, he said, "The lesson that Job teaches is that real punishment comes from being out of line with God. Man's true reward comes from being at one with God, and such harmony is worth all that we can give." How shall man come into line with God if he is unwilling to submit his will to that of God? The question is timely in the midst of the disorders of the present.

RESCUE THE PERISHING

TEXT: Jude 22. "Save some, by snatching them out of the fire."

Sinners are labeled of various types. The cryptic words of Jude leave no doubt about sin and sinners.

1. Perplexed Sinners. There are those

ILLUSTRATIONS

W. FRANKLIN HARKEY

THE OLD AND THE NEW

TEXT: "And he spake many things unto them in parables." Matthew 13:3

"I press on toward the goal," Paul.

There is a feverish anxiety among the nations lest they be found wanting in this hour of scientific discovery. Rockets, satellites, and moons are being prepared to be launched in the skies. We can scarcely realize that we are a part of two eras, the old and the new. General Arnold tells the story of how when the Wright brothers were experimenting with the flying machine, a newspaper wired one of its representatives: "Go out to Dayton. Get the truth about this flying story. Put an end to this Wright hoax. We know man cannot fly." Christianity has always moved forward. Faith is a great venture. We have not achieved full stature. Like the Apostle, we press on toward the goal.

THE WHOLE GOSPEL FOR ALL

The late Clarence Edward Macartney, long pastor of First Presbyterian Church, Pittsburgh, was one of the great preachers of America. In one of his lectures, he gave this advice to ministers: "Preach all the four winds. Preach the North Wind of God's righteous judgments - that the way of the transgressor is hard, and the wages



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who are troubled in mind, hesitating, doubting, ignorant and unstable. Nathanael's doubts vanished when he came into the presence of Christ.

2. Presumptuous Sinners. They are the obdurate, contentious, forever stirring up strife.

3. Polluting Sinners. These are insidious, infectious, lustng after the flesh. Scripture says that men are to flee from such, "Hating even the garments of flesh." The safe guard for all who will toward a better life is: "Keep yourselves in the love of God."

HAPPINESS

JOY is not in things, it is in us. Joy, Happiness, is the product of right thinking and right acting, and there is no human being in the world who cannot be happy by complying with the law that produces happiness.

It is a product that comes back to us from what we send out; no one ever found happiness who did not manufacture it for himself. It is a product of our mental attitude toward others. --Charles Morgan.

(Christian Observer)

A NEW ROOF CAN GO ATOP OLD SHINGLES

If you have any doubts about laying asphalt roof shingles over old wood shingles, forget them. Builders say application of almost any type of asphalt shingles over old wood shingles is practical, if handled properly.

However, sheathing must be free from rot and the old wood shingles be fairly solid. Weatherbeaten shingles should be repaired or replaced before covering.

SILENT COMMENT

A young playwright once brought his masterpiece to George Bernard Shaw -- for an opinion. After listening to the first act, Shaw fell asleep. The young author was indignant.

"Mr. Shaw! Mr. Shaw!" he said sharply.

G. B. S. stirred.

"Uh - yes? What is it?" he asked.

"May I remind you that I came here to get your comment?"

"My dear boy," yawned Shaw, "sleep is a comment."

BLESSINGS ALL AROUND US

From Tallahassee, Florida, came the report a summer or two back that "Scurvy is cropping up in Tallahassee, the capital city of citrus-producing Florida. The condition is caused by deficiency of vitamin C, which is abundant in citrus fruit. Effects included loosening of teeth, loss of appetite, pain in arms or legs and susceptibility to bruising.

A survey in St. Lucie and Martin Counties - in the heart of the rich Indian River fruit and vegetable section - showed 49% of the children lacked the C Vitamin that could be obtained by eating an orange a day.

* * * * *

A vivid illustration in the physical environment of both children and grown-ups, of the spiritual anemia that develops when the spiritual needs of the children of God are neglected, while too much emphasis is placed on our physical life, anything from well-paying crops to social and educational projects.

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My life shall touch a dozen lives
Before this day is done;
Leave countless marks for good or ill
Ere sets the evening sun.

So this the wish I always wish,
The prayer I ever pray:
Lord, may my life help other lives
It touches by the way.

—Exchange

HOW TO BE MISERABLE

► Think about yourself. Talk about yourself. Use "I" as much as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated.

Be on the lookout for a good time for yourself. Shirk your duties if you can. Do as little as possible for others. Be selfish.

This recipe for being miserable is guaranteed to be infallible.

The WAR CRY for March 29, 1958

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BOOKS

THE PROPHETS

Julius A. Bewer, Harper. 663-p. \$5.95

In this volume the late Professor of Hebrew and the Cognate Languages, Union Theological Seminary, has put students in debt to him for this Annotated Bible. This great teacher of Hebrew and the Old Testament used the King James Version, and he also presents an introduction to the Prophets. Beginning with Isaiah and ending with Daniel, the volume is a wealth of material for students of the prophets. The historical setting is given and an introduction to each prophet is presented. The book will be invaluable to students of the Bible, and, indeed, to the casual reader it will throw new light upon the inspired Word.

- W. Franklin Harkey

PERSONALITY and RELIGION

Paul E. Johnson, Abingdon. 297-p. \$4.50.

The Professor of Psychology of Religion, Boston University, here presents a volume on personality and religion. Long ago the question was asked, "What is man?" The book is divided into three parts: 1. To Be a Person; 2. To Be Religious; 3. To Be Whole. After discussing the mystery of personality, the author seeks to show the basic relationship between personality and religious faith. Then the writer discusses wholeness, the complete man. "Man is no static, inert thing. He is on the way to becoming more than he is at the present moment." Many illustrations and case experiences are cited. The book challenges and is very readable.

- W. Franklin Harkey

REFORMATION WRITINGS

of MARTIN LUTHER

Bertram Lee Woolf, Philosophical, 340-p.

\$7.50

There is no end to the life and work of Martin Luther. In this second volume of the Reformation Writings of Martin Luther, the author retells the story of the events that led up to the dramatic hours at Worms. There is a wealth of material concerning the great Reformer, his sermons after the Diet at Worms, and his interpretations of certain books of the Bible. This is a book not only fit for Lutherans but for all who are of the Protestant faith.

--W. Franklin Harkey

THE MINISTER and CHRISTIAN NURTURE
Edited by Nathaniel F. Forsyth, Abingdon, 250-p. \$3.50

Dr. Forsyth has done a splendid job in presenting a cross section of opinion from a list of distinguished ministers on the whole idea of Christian education in the local Church. The list of contributors almost presents Who is Who in modern thinking on Christian education. At the end of each chapter there is a project discussion. The book will serve well as a source book for group discussions, Ministerial Association programs, and in fact, the local church would profit by using the book for discussion. Some of the subjects are: The Minister as Teacher, Christianity is Learned at Home, The Church, Public Schools, etc.

- W. Franklin Harkey

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by Alice Geer Kelsey, Abingdon, 128-p. \$2.

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THE MAN WHO FEARED A BARGAIN

and Other Sermons on Bible Characters

Harold Goad Newsham, Abingdon, 125-p. \$2

This book, by the 19th pastor of Historic First Church of Christ (Congregational), Hartford, Connecticut, founded in 1632, aims to point the way toward applying the lessons of the Bible to our everyday life in action. When David was commanded by the angel of the Lord to build an altar on Ornan's property, Ornan offered it to him free, but David replied, "No, but I will buy it for the full price; I will not take for the Lord what is yours, nor offer burnt offerings which cost me nothing." From here on, the author aims to teach the reader what "an offering to God really means."

THE BIBLE and the HUMAN QUEST

Algernon Odell Steele, Philosophical. 249-p.

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The author states three assumptions about the Bible and its relation to life, viz; The Bible is a very valuable resource for every-

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W. Franklin Harkey

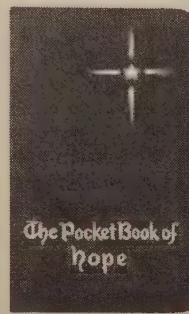
SERMONS FROM JOB. Clovis G. Chappell. Abingdon. 158-p. \$2.00

Clovis G. Chappell needs no introduction to the religious reading public. Neither does he need to be introduced to ministers. Many have followed him through the years. His lectures and sermons have been heard across the country. His present volume on Job will be read with interest. Chappell always Biblical in his preaching finds the book of Job full of illustrations and a storehouse for sermons. The question, "Why do the good suffer?" has baffled every generation. There is no technical answer here, but Job's integrity and faith in God are themes for every day living.

W. Franklin Harkey.

TEXTS AND THEMES for the CHRISTIAN YEAR. Paul E. Holdcraft. Abingdon. 96-p. 90¢

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Actions Tell Your Story

Every once in a while we read an account in a newspaper or magazine, of a dog or sometimes it is about a cat, which has done something unusual. Animals of every kind are very interesting and often they do things that are hard to explain on any other basis than that of unusual intelligence. One can learn a great deal about faithfulness and devotion and happiness from animals and many people think that a growing boy or girl should have an animal pet like a dog or cat. But that's another story.

One of the interesting stories about dogs has to do with their ability to travel miles, hundreds of miles, and in some cases thousands of miles, through strange lands, where they have never been before, in order to get back to their master after being separated somehow.

I know of one case where a dog was lost by his master, in a country which the dog had never been in before. The master thought he was dead and although he was sorry to lose the dog, there wasn't very much he could do to get the lost dog back again. So he went on his

way sorrowing in his loss, for he loved his dog companion.

One month later the dog was found in a city between two and three hundred miles away from where he had been lost. He had found his way back to his master somehow and of course the master was glad again. Stories are told of dogs which have travelled on foot, clear across the United States, to get back to the people they loved after having been lost. Such cases are rare, of course, but they have happened, and no one knows how the dogs do it.

All we know is that the affection that grows up between a dog and a kind master is a very real thing and as long as that dog lives he is going to try to find his master and go to him, when lost. When the Psalmist wrote, "Consider the birds of the air," he could also have said, "Consider the animals of the earth." For if we can learn from birds, surely we should be able to learn from animals, from faithful dogs, for example.

How many, many people there are who say they love their Master, the Lord and Saviour Jesus Christ, and yet I wonder how many of them love their heavenly Master as much as a faithful dog loves his earthly master? How many people, do you suppose, would start out to walk by day and by night, to get back to their Master's feet after they had been separated from Him in some way? I don't suppose there would be very many, for there is a big difference between loving with one's lips and loving with one's heart. It's so easy to say we love our heavenly Master and so hard for some of us to show we really mean what we say.

You may remember that question the Lord asked once, which showed the difference between just saying we love Him and really loving Him. He asked, "Why call ye me, Lord, Lord and do not the things which I say?" It is what we do and not just what we say that determines how much we love our Lord, and sometimes I imagine it would be better for some people, if they were like the dogs and unable to say anything, for then if they really loved their Master, they would do more to show it and talk less about it. If people love the Lord their actions will say a lot more than their words.

Do you love Him? Then show it by your deeds.

*Let the farmer forevermore be honored in
his calling; they who labor in the earth
are the chosen people of God. --Jefferson.*

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"Whom will he help that does not help his mother?" (Turkish)

"Buy land that slopes toward the center and marry a girl whose mother is good." (Japanese)

"A light heeled mither makes a heavy heeled dochter." (Scotch)

"A bustling mother makes a slothful daughter." (Latin)

"Heaven is at the feet of mothers." (Persian)

"At cleaning time everyone should yield to the mother with the broom." (Japanese)

"He missed it like his mother's blessing." (Irish)

Proverbs About Mother

"A mother's love will draw up from the depths of the sea." (Russian)

"A good mother will not hear the music of the dance when her children cry." (German)

"Better the child cry than the mother sigh." (Danish)

"He who takes the child by the hand takes the mother by the heart." (Danish)



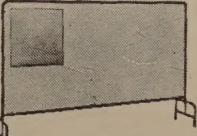
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Memorial Service, From Page 12

aware of the "things that ARE," God Is, and we shall continue to be blessed as a people only when we remember that, and seek His guidance in all things.—John B. Magee.

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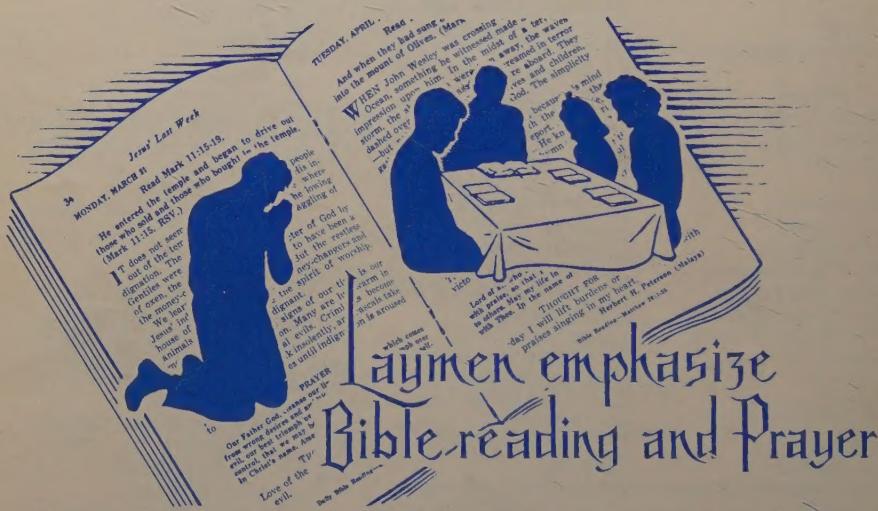
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